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No. 5.

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irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

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BUCHANAN'S JOURNAL OF MAN.

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No. 5.

Animal Magnetism

AS UNDERSTOOD BY THE FRENCH FACULTY.

It is a hundred years since the Faculty were challenged by Mesmer, at Paris, to give attention to his claims as a discoverer and teacher of things that had been mysterious. They are now giving serious attention to what he called Animal Magnetism, and the volume on Animal Magnetism by Alfred Binet and Charles Févé, recently issued, of which Appleton & Co., New York, have published a translation, gives a good idea of the present status of this subject at Paris, as it is cultivated at the Salpetrière Hospital, under Prof. Charcot.

The entire record of what has been done, and what is doing now, exhibits a very poor specimen of the capacity, or even the willingness, of mankind to undertake rationally the investigation of mysterious and psychological phenomena.

Mesmer himself was an impulsive, ambitious enthusiast, seeking money and fame—bold in assertion and assumption,—possessing thus the qualities necessary to move the populace, of which we have a fine illustration to-day in the success of a considerable number of charlatans in the United States, by sheer audacity and assumption.

There was little of the scientific spirit in his proceedings. He devised and carried out no course of experiments to discover the laws of nature, and therefore made no important addition to human knowledge. He proclaimed a theory and played upon the imagination of his subjects, developing remarkable nervous phenomena, but explaining nothing and developing no valuable laws or principles. Hence, when his theory was investigated by the commission of 1784, of which Franklin, Lavoisier, and seven others were members, there was nothing substantial for them to report, and they could only say that the nervous phenomena exhibited were such as could be produced by imagination, imitation and contact, and that they had seen no evidence of such a fluid as Animal Magnetism. The report was not unjust, but it was very unsatisfactory. If Mesmer did not know how to demonstrate scientifically an influence emanating from the human constitution, the commissioners should themselves have made a proper investigation; but they did not. That task, however, was performed to some extent by Jussieu, a member of the committee appointed by the Royal Society of Medicine about the same time, which also made a negative report. Laurent DeJussieu made a separate minority report, based on experiments which he regarded as proving that one human being may affect another by friction, by contact, or by simple proximity. Had the committees been composed of earnest truthseekers on this subject, like the naturalist Jussieu, An-

mal Magnetism, as it is called, would have assumed the shape of a dawning science at once, as Galvanism began in Galvani's experiment on the frog.

Instead of this, the leading incidents of this period were displayed in the mysterious tomfoolery of Mesmer and his disciple, Deslon, a professor of the Faculty, who talked grandly about a mysterious and omnipotent fluid of the planetary spheres and of human life, which they dispensed in a darkened parlor, with music, to their credulous disciples, seated around a mysterious *baquet*, consisting of a round oaken case, about a foot high, at the bottom of which there was a layer of iron filings and pounded glass immersed in water, with a circle of full bottles, pointing inwards, and another circle pointing outwards.

From this mysterious *baquet*, sometimes wet and sometimes dry, iron branches issued, which were to be held by the patients sitting around in one or more rows, connected by joining hands and by cords passed around their bodies, in which state of expectancy music was used to heighten the effects.

Such arrangements would, of course, produce the passive, sensitive, imaginative state of expectant attention and of personal sympathy among the patients. A high degree of hysterical impressibility would be the natural result, and in such a condition the operator might produce many effects by a word of command or by a touch; and if there had been even a little of the spirit of scientific investigation in Mesmer and Deslon, they might have developed therapeutic marvels by the use of the hands. But instead of this they merely developed a dreamy condition, and a variety of hysterical disturbances and conditions, which the operators did not know how to control, or supposed would be beneficial.

The presiding spirit of these seances was not a practical desire to heal the sick, but the dreamy application of Mesmer's visionary theories, borrowed from the obscure speculative literature from the time of Paracelsus to that of Hell.

These doctrines of Mesmer were presented in twenty-seven propositions, which were all alike speculative assertions, containing no evidence that they had ever been derived from experiment or careful investigations. The boldness of his assumptions is shown in the following four propositions:—

“21. This system sheds new light upon the nature of fire and of light, as well as on the theory of attraction, of flux and reflux, of the magnet and of electricity.

“25. In communicating my method, I shall, by a new theory of matter, demonstrate the universal utility of the principle I seek to establish.

“26. Possessed of this knowledge, the physician may judge with certainty of the origin, nature and progress of diseases, however complicated they may be; he may hinder their development and accomplish their cure without exposing the patient to dangerous and troublesome consequences, irrespective of age, temperament and sex. Even women in a state of pregnancy, and during parturition, may reap the same advantage.

" 27. This doctrine will finally enable the physician to decide upon the health of every individual, and of the presence of the diseases to which he may be exposed. In this way the art of healing may be brought to absolute perfection."

This is the language of a boastful charlatan, and is destitute of truth. Mesmer threw no light upon the nature of magnetism, electricity, light, the laws of matter, the nature and progress of diseases, or the decision of the "health of every individual." The latter, which is accomplished by clairvoyance, was discovered, not by Mesmer, but by the Marquis de Puysegur, in France, after Mesmer had returned to Germany, discouraged by the adverse report of the commissioners.

Why, then, should the name of Mesmerism be applied to the nervaureic operations of one human being on another, as the name Galvanism is applied to the influence or power discovered by Galvani? Mesmer was not a discoverer—he was simply a bold adventurer, who, by his extravagant pretensions, attracted great public attention to the occult phenomena of the nervous system, which he neither discovered nor explained—like the Boston charlatan, Mrs. Eddy. Like her, he professed to have a great secret, which he tried to monopolize, and obtained large sums from his credulous disciples, who found that they obtained no new light, and only a mass of obscure propositions. The two quackeries, a century apart, are remarkably similar in their animus. Whoever, with a sufficient amount of energy, audacity and tact, professes to have attained a very grand, mysterious and secret wisdom, will find a good number of credulous dupes. Mesmer's offer from the government of a pension of \$4,000, and his subscription from disciples of \$50,000, for instruction in his secrets, prove him to have been a prince royal in the sublime art of humbug. His \$50,000 revelation added nothing material to his twenty-seven propositions, which would make about a page and a half of this JOURNAL, not one of which embodies a clear and accurate scientific statement.

Both Mesmer and Mrs. Eddy could have stated, in twenty minutes each, all the secrets they possessed—all the doctrine they had to impart—and when the whole was stated, neither would have been found possessed of much novelty, except in its extravagance and absurdities. How often are we tempted to say with Puck, "What fools these mortals be!"

Mesmer was not confined to his operations with *baquets* at the Place Vendome, Hotel Bullion and other places,—he had still bolder mummeries for Parisian fools. At the end of the Rue Bondy he undertook to magnetize a tree and impart to it the magic powers of heaven and earth, for the benefit of invalids, and, as Binet and Fére state, "thousands of sick people might be seen attaching themselves to it with cords in hope of a cure." It was even attempted to show this magical power to the investigating committee, which proved that Mesmer and Deslon were themselves dupes of their own imaginative ignorance. They wished to show that a magnetized tree would have the power to affect any one approaching it. One of the trees in an orchard was magnetized by Deslon, who had a sensi-

tive boy of twelve years brought to test its influence, but unfortunately blindfolded. Hence he was powerfully affected when he approached the other trees and thrown into a rigid convulsion before he reached the magnetized tree, showing that his own imagination was the only influence.

The really effective part of Mesmer's proceedings was but a blind, blundering operation, to increase the nervous impressibility and excitability of the patient and bring him under the operator's control, without any definite treatment of the disease; and this became the general plan of the magnetic treatment in France, which was embodied in Deleuze's Practical Instruction, the leading text-book for such treatment.

Mesmer and Deslon went among the hysterical patients around the *baquet*, controlling them by the eye, making passes with a wand, or magnetizing them with the hands, which were applied on the epigastric, hypochondriac and hypogastric regions. The latter application Sarcognomy shows to be appropriate for the increase of hysterical excitability, and the two former to increase impressibility, passiveness and weakness. Such operations were not at all restorative, and their only beneficial effects would have been from the sympathy established with a healthy magnetizer, or some stimulation of the organs of digestion and assimilation, for the manipulations were on the surface of the abdomen. A greater effect was often produced by the pleasant and voluptuous sensations when the parties were not of the same sex. Hence the actual benefit in the proceedings of Mesmer and his disciples was very limited, and not at all comparable to what is seen in the operations of American magnetizers, who are guided chiefly by their own common sense and benevolence, without regard to the rules of Deleuze and Mesmer.

The commission stated that the therapeutic results were meagre. They invited Deslon to operate on themselves, but found no results of any importance. In their private report to the king, they said : "There are no real cures, and the treatment is tedious and unprofitable. There are patients who have been under treatment for eighteen months or two years without deriving any benefit from it; at length their patience is exhausted, and they cease to come." The assertion that there were no cures is probably an exaggeration, for such operations must have produced a few cures, however absurdly managed, and the public would not have sustained the system without witnessing some valuable results. Magnetic treatment has never ceased to be cultivated in France, and has many important cures to boast of; but it has not been by following the visionary guidance of Mesmer, whose services to its progress were far inferior to those of Puysegur and Dupotet.

The mercenary sensationalism of Mesmer was soon superseded by the honest zeal of the Marquis de Puysegur. He had as little science as Mesmer, and practised the same folly of magnetized trees as centres of healing for his patients, but he developed the trance of somnambulism, and clairvoyance, which Mesmer blindly overlooked, and thus changed the whole style of magnetic practice, and gave it an

unexpected intellectual brilliance, the patients being enabled to look into their own conditions, to examine the diseases of others and to display a wonderful mental illumination.

This, of course, interfered with the exclusive dignity and monopoly of wisdom in the medical profession. To have one's blunders in diagnosis pointed out by a clairvoyant, as has often been done, is too much for average human selfishness, and of course Binet and Féré, as orthodox writers, cannot admit it at present. They say, "but it is not yet admitted that the subject is able to divine the thoughts of the magnetizer, without any material communication, nor that the patient is acquainted with the nature of his disease and can indicate effectual remedies and foresee future events." No matter how often these things have been done, candor is not yet sufficiently developed to recognize them. But they agree to "the obedience of the magnetized subjects to the magnetizer's orders, who directs their thoughts and acts at his pleasure." It has taken the Faculty a hundred years to learn and admit this. Intelligent people, unencumbered by the nightmare influence of a medical college, can learn that much in a single evening's experiments. They admit a little more: "The descriptions show the singular affinity which seems to exist between the magnetizer and his subject, a phenomenon which is shown in some curious ways. The magnetizer alone must touch the sleeping subject, for fear of producing suffering and even convulsions. All this is accurate, established by science, and now admitted by everyone." How different is this from the language of the Faculty fifty years ago. But do they make any apology to those whom they reviled for discovering such things in advance of the Faculty? No. The Faculty, like the Pope, is always right.

The new style of magnetism introduced by Puysegur became quite popular and many magnetic societies were formed in France; but the Salpetriere doctors still object, and say "there was too much of the supernatural." Just so—the higher forms of science are above nature to limited minds, as the balloon was supernatural and diabolical to the French peasants who first saw it.

Binet and Féré write with an evident skeptical bias, ignoring the marvellous facts which have not yet been sanctioned at the Salpetriere, and entirely overlooking the great mass of facts which belong to the history of Animal Magnetism, to give prominence to the essays and theories of physicians with limited knowledge of the subject. The discovery by Dr. Petetin, president of the Medical Society of Lyons in 1787, that the senses could be transferred, and a cataleptic woman, whom he exhibited to his colleagues, could see, hear, feel, smell and taste through the epigastrium and the tips of the fingers, is mentioned and dismissed in ten lines, although, as a wonderful physiological fact, it throws more light upon Anthropology than the entire contents of this volume.

This narrow-minded littleness, this dread of advancing into the unknown and mysterious, is the characteristic of all publications tolerated by the medical profession. The writer who steps a century in advance of the colleges is thrust aside by their authority as far as pos-

sible. The writings of Colquhoun, Gregory and Esdaile are not allowed to reach the hands of medical students. The facts stated by Dr. Petetin are not controverted, they are simply buried, and it is an evidence of progress that Binet and Fére mention them respectfully. But when they speak of the Academic Reports on Animal Magnetism, they give seven pages to the report of Dubois in 1837, which was utterly worthless, being a mere narrative of unsuccessful experiments, while they attack with superficial and unjust criticism the report of Husson and eight others in 1831 (based on the investigation demanded by Dr. Foissac from the Academy of Medicine), which details decisive facts and demonstrates, after five years' investigation, the reality of magnetic influence and of clairvoyance in reading and diagnosis, in a way that ought to have settled the question permanently for the medical profession. But now, 1888, it is, fifty-seven years after this demonstration, that this lame, halting, half-acknowledgment comes from the doctors of the Salpetriere, although the whole intervening time has been filled with demonstrative facts by physicians and non-professional operators in France, Germany, England and Italy, which the dogmatic profession ignores in its colleges and its approved writings.

The captious and unjust reference to the Husson report of 1831 is all that the authors give to show the higher phenomena of Animal Magnetism. Such a treatise on such a subject is about as worthy and respectable at the present time as a text-book of chemistry, which should report nothing brilliant in the science beyond the time of Priestly's discovery of oxygen, and the discussion of the comparative merits of the theories of chlorine and oxymuriatic acid, with a decided opinion that the chlorine theory was not proven or honestly established.

This stolid opposition to new and elevated forms of science is strange indeed to one whose normal love of truth and progress has not been benumbed by the influence of medical colleges and fashionable society. Alas, how few are there who are not controlled by the influences of education and of society. How few can maintain their purity and integrity amid the blighting influences of corrupt or animalized society.

As one striking illustration among a million, I would refer to Prof. AGASSIZ, a man whose scientific genius has given him a high rank, but whose moral nature did not lift him above the multitude of his associates. Throughout the prime of life he was a steady opponent of the magnetic and spiritual sciences which rise above dead materialism. Harvard had no more unfair and intolerant conservative. Yet Agassiz, in his earlier life, was a good Mesmeric subject, and the same impressibility which made him yield to the influence of Rev. C. H. Townshend, made him in after-life yield still more passively to the magnetic power of society, and imbibe all its bigotry and senseless prejudice. The evidence was preserved in his own handwriting, but of course Messrs. Binet and Fére have no use for such testimony, which is now forty-nine years old, and was in itself sufficient to upset the puerile report of Dubois, which they quote.

This testimony was given to the Rev. C. H. Townshend, author of an able work, entitled "Facts in Mesmerism," and was published in that work, written in 1839, and republished by the Harpers of New York in 1841. The testimonial was written in French by Prof. Agassiz at Neufchatel in Switzerland, in 1839, when he was thirty-two years old, and when Animal Magnetism had received a favorable report from the French Academy. If the Academy and the Universities had sustained it afterwards, Agassiz would have been its champion, as he had felt its truth. The following is the English translation of the testimonial given to Mr. Townshend. Even in this statement it is apparent that Agassiz wished to discredit the phenomena, for he says that, instead of keeping himself passive to realize the influence, he did his best to resist it, and was overcome in spite of his efforts. We may pity those who are misled in their education, but we have a different sentiment for one who knows the truth at thirty-two, as a scientific professor, and afterwards betrays it.

Notes relating to Mesmerism, the morning of 22d February, 1839.

"Desirous of knowing what to think of Mesmerism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by Mesmerized persons. M. Desor, yesterday, in a visit which he made to Berne, invited Mr. Townshend, who had previously Mesmerized him, to accompany him to Neuchfâtel and try to Mesmerize me. These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half-past nine o'clock, and about ten Mr. Townshend commenced operating on me. While we sat opposite to one another, he in the first place only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be; and, therefore, the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching him to give me power to resist the influence, and to be conscientious in regard to myself as well as in regard to the facts. I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances; the hour being early, and one at which I was in the habit of studying, was far from disposing me to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination, even if I had been less calm; accordingly, it was a long time before I felt any effect from the presence of Mr. Townshend opposite me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes, as if he were about to plunge his fingers into them, and then make different circular movements around my eyes, which caused my eyelids to become still heavier. I had the idea that he was endeavoring to make me close my eyes; and yet it was not as if some one had threatened my eyes, and, in the

waking state, I had closed them to prevent him ; it was an irresistible heaviness of the lids which compelled me to shut them ; and, by degrees, I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me ; so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and, when I succeeded, I perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful.

" In this state I heard the watchman cry ten o'clock ; then I heard it strike a quarter past ; but afterward I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep ; my movements seemed under his control, for I wished several times to change the position of my arms, but had not sufficient power to do it, or even really to will it ; while I felt my head carried to the right or left shoulder, and backward or forward, without wishing it, and, indeed, in spite of the resistance which I endeavored to oppose ; and this happened several times.

" I experienced at the same time a feeling of great pleasure in giving way to the attraction which dragged me sometimes to one side, sometimes to the other, then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction. To his inquiry if I were well, and what I felt, I found I could not answer, but I smiled ; I felt that my features expanded in spite of my resistance ; I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease ; and yet, on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions, which increased my sleep ; yet I was always conscious of what was passing around me. He then asked me if I wished to become lucid, at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light which instantly disappeared. I was then inwardly sorrowful at this state being prolonged ; it appeared to me that enough had been done with me ; I wished to awake, but could not. Yet when Mr. Townshend and M. Desor spoke I heard them. I also heard the clock, and the watchman cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked if I could see the time, and if I saw him ; but I could distinguish nothing : I heard the clock strike the quarter, but could not get out of my sleepy state. Mr. Townshend then woke me with some rapid transverse movements from the middle of the face outward, which instantly caused my eyes to open, and at the same time I got up, saying to him, " I thank you." It was a quarter past eleven. He then told me, and M. Desor repeated the same thing, that the only fact which satisfied them that I was in a state of

Mesmeric sleep was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions.

AGASSIZ."

There are millions of a more or less impressible class, who, like Agassiz, fall in passively with the dominant prejudices and creeds of society where they happen to be born.

In Dr. Foissac's appeal to the Academy, in 1825, he stated that his somnambulists were able to diagnose diseases with a genius worthy of Hippocrates, and his statement is worth as much as that of any Academician, for he was not an obscure individual. Moreover, from that day to this, Dr. Foissac's claim has been demonstrated many thousand times in all civilized nations, though the present volume ignores the fact. The committee from the Academy declared in their report that they had observed, not only the common phenomena of somnambulism, but the complete insensibility of the somnambulists, one of whom underwent "one of the most painful surgical operations, and neither the countenance, the pulse, nor the respiration betrayed the slightest emotion." "We have observed two somnambulists who were able, with closed eyes, to distinguish the objects placed before them; who could declare, without touching them, the suit and value of playing cards; who could read words traced with the hand, or some lines from a book opened at random. This phenomenon has even occurred when the fingers are firmly pressed upon the closed eyelids." They also reported that a somnambulist described diseases correctly in patients, one of whom was M. Marc, a member of the committee.

These things are now familiar to intelligent persons, but they are not illustrated in this volume. Nevertheless, it is a tolerable beginning, taking up as it does the lower class of phenomena which have been so long displayed by non-professional operators and made familiar to the public.

Lethargy, muscular contractions, catalepsy, somnambulism, and illusion by suggestion, are treated with considerable fullness of minute detail; but the higher intellectual phenomena of the somnambulic state are carefully avoided, the curative power of magnetic therapeutics is entirely neglected, and the localities of the body through which phenomena were produced are generally concealed in the statement and not illustrated by engravings, except in one reference to the localities of the head to which magnets were applied.

With this exception, the work is of no value as an illustration of psychology or statement of the functions of any part of the nervous system, being little more than a record of experiments upon the hysterical and nervous constitution, mostly of a morbid and fanciful character.

The subject is one of immense importance to psychology and therapeutics, but the present volume is not an important contribution to either, though it sets forth with laudatory vigor the investigations at the Salpetriere and the greatness of Prof. Charcot. It contains very abundant illustrations of hypnotic illusions, which

may be worth quoting, but the reader will not find in it either a just history of Animal Magnetism, a fair exposition of its wonders, or any instruction as to its therapeutic power and the proper application of its methods to the restoration of health. It is a good report of the doings at the Salpetriere and the speculations of doctors who are nibbling at Animal Magnetism ; but as a full, practical exposition of Animal Magnetism it is a disappointment for its readers.

The very first question of the old theorists, and leading idea of Mesmer, which he very dimly comprehended, the existence of a fluid or influence by which one may operate on another is, strange to say, entirely ignored in this volume. Its existence was denied a hundred years ago ; Mesmer did not know how to prove it, and the medical faculty have never admitted it, but have rather acted like Horky, who said he would rather die than concede Galileo's discoveries. Of course, if the authorities deny it, these writers must not admit or even investigate it ; they must treat it as an extinguished error, unworthy of notice. To admit its existence would be to get out of the ancient rut and begin to escape from that dead materialism which has so long benumbed the genius of medical authors. Yet how easy it is to demonstrate its reality. A coin or a piece of paper held in the hands of either a healthy or a morbid individual will receive an influence therefrom which a sensitive will readily recognize, and thousands are continually demonstrating this fact. A hand held near the head or any part of the body of a sensitive will exert an influence so strong that it may produce many psychological or mental effects without contact, strong enough to modify the functions of life, and, if properly applied, to remove pain or disease. In the highest degree of impressibility a sensitive subject may be strongly influenced by an operator unseen, in an adjoining apartment, or even many miles away. Why are such facts ignored ? The fiat of medical authority, as imperious as the bull of a Pope, commands that such things shall not be recognized, as they are contrary to the religion of materialism, and doctors dare not mention such facts, for they would receive no serious attention, but would be met by the unanimous howl of journals, professors and societies, and the fearless speaker would be suppressed as a heretic.

This Papal authority in the profession has never been overthrown and defied until the American Reformation, which assumed the distinctive name of Eclectic, and which asserts the absolute freedom of the individual. It is forty-two years since I took part in establishing the parent school of this reform in Cincinnati, which has perhaps ten thousand followers now, and although it has slackened in its aggressive energy and progress since its founders died or left (I believe I am the only survivor), it is still a barrier against medical legislation and medical bigotry, though at present but little interested in the higher philosophy of medicine. The true philosophy and fundamental science of the healing art demand to-day a progressive and enlightened school. Existing parties show no disposition or ability to establish it, but it is hoped that ere long it may be organized in Boston.

The Red Cross of Europe and America.

THE STORY OF MISS CLARA BARTON AND THE RED CROSS ASSOCIATION.

Into the shell-shattered city of Strasburg on the morning after its capitulation to the Grand Duke of Baden, there walked unguarded, unattended save by a maid, a slight, delicate woman in a dark plain dress, with a scarlet cross wrought in her sleeve above the elbow. Through the battalions of conquering troops which guarded the city she fled all fearlessly, unchallenged and unmolested, and the sentinels on the ramparts grounded their muskets as she touched the scarlet symbol on her arm and hurried past them over the heaps of dead and dying on into the heart of the stricken city. She found famine, fire, terror, a shattered city surrendering through hunger, its hospitals filled with wounded women and children, its streets swarming with half-naked, half-starved frenzied people, a city whose able-bodied men were all in the conscripted ranks of the French army or locked in the prisons of Germany.

Through the instrumentality of the stranger, in forty days the hungry were fed, the sick healed, and the naked clothed. Boxes of supplies came by hundreds into the city, marked ever with the scarlet symbol she wore, money poured into her treasury faster than she could spend it, and scores of brave nurses and heroic assistants gathered about her. White hands that had never known labor bound the scarlet badge on their arms, and the proudest ladies of Germany, under the sign of the crimson cross, went down to the help and succor of the city which their troops had conquered.

Indeed, so abundant were the offerings of clothing that a message was sent to the Empress saying, "You are making paupers of all Strasburg with your generosity; send me materials rather than clothing, that I may hire them made up here, and thus create an industry for my people. They were not beggars as French, and we must not make them so as Germans." The material was sent, and twice each week hundreds of women went to her door with baskets on their arms to receive their work, for which they were abundantly rewarded. One morning the women went with their baskets and came away weeping with them empty—their benefactor had disappeared as mysteriously as she arrived. She came to a naked people and she had left the best dressed city in Europe, while 40,000 neatly fashioned garments of assorted sizes were packed in boxes stamped with the scarlet cross.

The Commune had fallen in Paris. The crash of the column Vendome still thrilled in the startled air. The flames of the Hôtel de Ville lit the city with lurid light. Long files of insurgents were driven through the streets at the point of the bayonet, down to a mock trial, whose judge knew no mercy, but condemned every offender, whose victims were backed up against the buildings and shot down



by the soldiers. The streets were reeking with blood, and the air was heavy with the groans of the dying.

Suddenly there appeared the same vision of mercy that came to the need of Strasburg. Pale, dust-covered, travel-worn, and well nigh exhausted, for she had walked seven miles into the city (90,000 horses having been eaten by the people, none were left for transportation). The German troops outside the city detained her with no questions when they caught the gleam of the scarlet cross. Cordons of French soldiers guarding the streets lowered their bayonets as she touched the glowing symbol, and the sullen, frenzied mob made way for her to pass, or if one dared to raise a hand against her he was shot before it could fall.

The Mayor had been reinstated in his office but a few hours, the dust of months lay thick on books and papers, his assistants were hurrying to and fro and writing frantically while the flames hissed and the buildings fell in the square. The Mayor himself was anxious, weary, heart sick. Suddenly a soft voice sounded in his ear, an earnest, resolute, tender woman's face was lifted to his own, he caught the gleam of the scarlet cross, and heard the low, clear words, "Mayor, I have come to help you. I have 40,000 garments in my boxes outside the city, and plenty of money." The Mayor's house was instantly at her disposal, but she argued, "It is too grand for my work; give me some humble place where the poor will not be afraid to come to me."

"Madam, eight months ago I left my home, as I supposed, to be burned — to-day, through the grace of God, it stands intact. Is it too good for God's poor? Make it your headquarters — they will go to you anywhere."

The history of Strasburg repeats itself. The hungry were fed, the naked clothed, the poor taught self-helpfulness, and then the woman of the red cross vanished. Outside the harbor a ship laden to the brim with necessities for the succor of Paris was held by German soldiers, though the flag of the United States floated at her mast, and was never allowed to land; but the boxes bearing the stamp of the red cross were never detained, and the woman and her assistants passed in and out of the lines unchallenged and unquestioned.

It was Christmas in Strasburg. Down through the lanes and slums of the city, where letters seldom were carried, the postman hurried with missives stamped with a tiny cross of red, which invited their receivers to the most beautiful hall in the city, called the "Marriage Hall." They were rough, wild women. They had torn up the paving stones and hurled them at the police in the days of the famine, and few of them had ever seen the elegant hall. Arrived there, ten tall Christmas trees towered to the ceiling, glaring with candles, and beneath them, with a smile on her strong, tender face and tears in her kind eyes, stood the woman of the scarlet cross, while around her gathered the titled and beautiful ladies of Strasburg, in garments and jewels of state. Each woman received a purse filled with new silver French money (they hated the coin of

their conquerors), and was shown into the banqueting hall, where waited maidens of rank and beauty in gorgeous costumes to serve with their white hands a bountiful feast. Still the women were not happy. Something was wrong. Some one divined that the woman of the scarlet emblem must eat with them. When once she had "broken bread" with them such shouts and cheers and tears and broken thanks, such stories sobbed out, were never heard before, while the wives and daughters of Strasburg, with tears falling, looked on in brilliant gowns.

When the Mississippi overflowed its banks in 1884 and people were without homes, food, money, or seed for the next season's planting, suddenly out of the turbulent waters a steamer laden to her guards with every variety of provender, sustenance and comfort for man and beast, came to the rescue of the suffering people. Whence she came, how provisioned, by whom supplied no one knew; only a woman stood at the helm, with a cross of crimson on her sleeve, and at the mast a banner floated — a shield of white crossed with scarlet bars. When the floods abated and the needs were all supplied, the strange craft vanished and her colors were hauled down in an unknown port.

High up in the Balkan mountains the soldiers of Bulgaria were freezing and dying for want of supplies. Word came to the woman with the scarlet cross, was forwarded by her to her colleagues in various cities, and before night this telegram was sent from New Albany: "Call on us for \$500 for the Balkan soldiers." The message was cablegrammed to Geneva, Switzerland, the next morning: "The Red Cross of America send \$500 to the Balkan soldiers." Telegrams were sent from Geneva to Bulgaria, goods were purchased to that amount, and the next day after the woman of the Red Cross received the call of need, high up in the fastnesses of the Bulgarian mountains the soldiers were wearing the warm garments sent by the people of New Albany.

Who is this mysterious woman that controls the soldiers of opposing armies and commands the Exchanges of the world with the gleam of a scarlet cross?

Heroes of the rebellion know her as the first woman nurse to bring comfort and succor to the wounded. Surgeons remember her as a complete and efficient relief corps in herself, and remember, too, that when her white tented wagons drove upon the field the things most needed were at hand, and that the wines designed for the wounded did not find their way to the officers' tents. The army of the Potomac know her and the heroes of Morris Island have never forgotten the only woman who remained on the island, caring for the wounded while the shot and shell fell like hail. The Andersonville prisoners remember the woman who took them by the hand, and the widows and mothers of the Andersonville dead will ever remember her at whose request the bodies of the 30,000 men who died there were identified and buried in marked graves. The sufferers of the Ohio floods, Michigan fires, Charleston earthquake, Texas drought, and recent Mount Vernon tornado can tell

you who she is, and every sovereign in Europe knows well the name and works of Clara Barton, the president of the "American Red Cross."

What is the Red Cross? Is it a secret society? Is it an order? Who originated it? What does it mean? and whence comes the potency of this little symbol whereby armies are held at bay and thousands of dollars are raised as by magic and sent to the suffering, whether they be friends or foes?

The Red Cross is a confederation of relief societies in different countries, acting under the Geneva Convention, whose aim is to ameliorate the condition of wounded soldiers in the armies in campaigns on land or sea. The idea of such a society was conceived in the mind of Monsieur Henri Durant, a Swiss gentleman, who saw the battle of Solferino, and became impressed with the need of more efficient and extended means for ameliorating the condition consequent upon war.

The whole of Europe is marshalled under the banner of the Red Cross, and wherever the din of war is heard is planted the white banner that bears the blessed sign of relief. The ensign waves in Siberia, on the Chinese frontier, in Algeria, Egypt and Oceanica.

The Society of Utility was made the International Committee of the Red Cross, with M. Moynier as president, a wealthy philanthropist of unlimited means, great earnestness of purpose, singleness of object, and integrity of character, devoting his entire life to the interest of the society he represents. The first act of a country after giving its adhesion to the treaty is the establishment of a national society to act in accordance with its provisions. The national societies form others as associate or auxiliary societies, the purpose of their members being largely to perfect themselves in every branch of humanitarian work connected with the prevention or relief of the sufferings contingent upon war. Their second object, and also a very important one, is the raising of funds for the sudden needs of the society, and a yearly fee is exacted of each member.

During the Franco-Prussian war the sums devoted to the Red Cross relief were simply fabulous, and at its close, notwithstanding that nothing had been withheld in any way of relief, when accounts were settled large amounts still remained in the treasury.

Another power of the Red Cross is its reception of supplies from neutral countries which could not be sent by Governments themselves.

England furnished 15,000,000 francs and in eighty days sent 12,000 boxes of supplies to France through the Red Cross, while the United States could send no succor to her old ally.

Owing to the isolation of the United States from warring nations, to its peace platform, to the fact that Red Cross literature was written only in foreign languages, and thus was little known to the people, and to the necessary trouble attendant upon signing this treaty, the United States was the last country to come into the confederation, and our national society is scarcely six years old. On her return from Europe Miss Barton determined to present the subject to the

people as represented by Congress in such a way that they might understand its value and grandeur. Accordingly she translated the literature, explained the treaty, and at last, after countless disappointments and brave endeavors, the bill was considered through the instrumentality of Garfield, a soldier whose remembrances of battle horrors were still vivid.

Not quite understanding still the principles of the Red Cross, Congress sent for Miss Barton to come and explain it, and there, before the assembled lawmakers of the republic, that earnest, inspired woman placed the signification of the organization so clearly, so impressively, that before night the bill had passed both Houses and received the President's signature.

"Don't wait to write, but cablegram me the good news," M. Moynier had written, and when the intelligence that the United States had joined the confederation reached Geneva it flashed all over Europe by telegram and cablegram, so great was the rejoicing. In the lower corner of the last column of the *Washington Star*, in a paragraph of twenty words, was given the news to the people of the United States, and no other paper even mentioned the subject.

To President Garfield was offered the presidency of the society, since abroad the crowned heads and rulers of the land are its officers, of which the elderly wife of Kaiser William is a noble example, but realizing the worthy candidate for the honor was its founder, he nominated Miss Barton to fill the place.

This, then, is the original purpose of the Red Cross; but Miss Barton, of whom Sumner once said, "She has the talent of a statesman, the command of a general, and the heart and hand of a woman," recognized that from our geographical position and isolation we are far less liable to the disturbances of war than the nations of Europe, and also that no country is more subject to overpowering national calamities, plagues, famine, fire, floods, drought, and disastrous storms, then are we. Seldom a year passes that the nation is not shaken from sea to sea by the shock of some sudden horror, in alleviation of which men thrust their hands into their pockets and fling money to they know not whom, to be sent they know not where or how, and women in their eagerness and sympathy beg in the streets and rush into fairs, working day and night, to the neglect of other duties and the peril of their health in the future, to obtain money for suffering humanity. Often the generosity of the people provides too abundantly, and the funds, if left in dishonest hands, are never heard of, and if in honest ones are flung recklessly to the people, even after their wants are supplied.

Miss Barton's clear mind formulated this principle: Let the Red Cross of America be authorized to provide for the relief of national calamities; let it be a medium through which funds can be sent to sufferers in disasters too great to be relieved by local measures and by people trained to know the needs and to understand the alleviation of great suffering. As Miss Barton expresses it, "let it be a calamity fire engine, always fired up and ready, and when the note of need sounds the collars drop on the horses' necks and away they-

fly to the rescue. When the fire is out, though, the big engine hastens home, not wasting time to sprinkle the streets or clear away the rubbish." To the wisdom of her theory the sufferers of the Mississippi floods, of the Michigan fires, and the Texas drought can testify. Ready on the instant with food, clothing, and money, \$175,000 being spent in four months in the Mississippi valley; quick to comprehend the needs and know the relief required, she wastes no time, but flies to the rescue, accompanied usually by her faithful friend and field agent, Dr. Hubbel of Washington, and so quickly and quietly accomplishes her mission and is gone that comparatively few people know aught of the society she represents.

After some deliberation, the International Council accepted this addition to its purpose, under the name of the "American Amendment," and the motto of the American Society is "Relief in war, famine, pestilence, and other national calamities." — *N. Y. Sun.*

Ghost Hunting, etc.

Dr. Richard Hodgson from England is secretary of the American Society for Psychical Research. He is the one who, as reporter for the English Society, profoundly disgusted the friends of Mad. Blavatsky, and gratified her enemies by a very hostile report upon her doings in India.

To a reporter of the *Boston Globe*, he gives the following account of American Society and its ghostly inquiries:

"In accordance herewith the research work of our society is divided among five committees, all of which are presided over by men of unquestioned ability, learning and fairness. Prof. H. P. Bowditch of Harvard is chairman of the Committee on Thought Transference; Prof. Josiah Royce, of the Committee on Apparitions and Haunted Houses; C. B. Corey, a well-known Bostonian, of the Committee on Hypnotism; Dr. W. N. Bullard of Boston, of the Committee on Mediumistic Phenomena, and Prof. C. S. Minot of Harvard, of the Committee on Experimental Psychology.

"Our society is composed of men of all sorts of beliefs and no beliefs. Some are Spiritualists, some materialists, some theists, and some agnostics, but all intent on the discovery of the truth, not by argument and ratiocination, but along the lines of incontestable experience.

"I suppose I should be probably called a Spiritualist. A number of years ago, when I was a student in Cambridge, England, I met a man an utter stranger to me. I have sufficient cause for believing that he knew nothing whatever about me or my past life. And yet this man told me, with such minuteness of detail, circumstances and events which I knew every one but myself to be ignorant of, that I was forced to confess his miraculous insight.

"This man, whom I met almost by accident, described to me with absolute fidelity to truth the peculiar manner of my cousin's death in Australia twelve years previous, where I was then living. He said he saw my cousin present with us in the room, where he and

I were sitting alone talking, just as you and I are talking now. He told me of our boyish pranks together and of little childish secrets that my cousin and I had between ourselves. He described, with perfect truth, many insignificant and yet enduring impressions received when I was a youth. In fact, my whole past life lay before him like an open book. He read my inmost soul.

"I was at the time, as a sort of recreation, investigating Spiritualism, and from the number of frauds I had come across you may imagine how hard I was to convince. But this experience was sufficient to overcome my skepticism.

"Another incident of a different character, however, which came within my personal knowledge, served to confirm my belief that mind acts upon mind independently of matter or time and space. An English lady of my acquaintance, living in London, saw suddenly before her one afternoon the figure of her sister, clad in a shroud, and with her hair cut close to her head. This sister was at the time on the voyage home from India. It afterward proved that on the very day and at the very hour when my lady friend saw the apparition her sister died on board the vessel. She had had her hair cut off to send to her friends at home as a souvenir.

"We have a vast amount of evidence, but it is not yet examined and sifted. A great deal of it is, of course, utterly worthless. The replies to our circulars asking for personal experiences are still coming in, and it will be months before tangible results can be announced."

"The Society for Psychical Research guards its gathered materials with great secrecy. Its rich fund of facts is not published until they have been passed upon and thoroughly examined by the various committees; even then the names of those who contribute their experiences are in no case furnished to the public. Among the following are some of the most astounding facts on the record:

"On Jan. 1, 1886, at 10 A. M., Mrs. T., a lady living in a Western town, writes to a member of Congress, the husband of her daughter, in Washington. Dr. Hodgson has seen the original letter. This letter explains a telegram which Mrs. T. had sent only three hours before, inquiring about her daughter Nellie's health. The original of this telegram has also been seen by Dr. Hodgson. The telegram reads:

To Hon. ——, House of Representatives, Washington, D. C.:

I can. Will come if Nell needs me.

The signature is the mother's name. Mrs. T.'s letter of explanation first says that she had been for some days anxious about her daughter Nellie's health, although there had been no illness of late. Letters from Washington had been lacking for some days; the last one had reported the daughter as having just returned from making fifteen calls, "very tired and nearly frozen." "I waked," says Mrs. T., "last night, between twelve and one o'clock, deeply impressed with the feeling that Nell needed me. I wanted to get up and send a telegram. If I had consulted or followed my own inclinations I

would have dressed and gone down to the sitting room. Later, however, Mrs. T. went to sleep again ; but in the morning the vivid impression returned.

"At 7 A. M. Mrs. T. sent the telegram, and wrote apparently before she received an answer, for in the margin of the letter is added in postscript : "Telegram here ; thank goodness you are well." The lady in Washington, whose mother had had so vivid an experience, had been seriously ill during the same night, although the morning had found her much better. Her attack was a very sudden one, which she described as neuralgia of the lungs, with a hard chill. "It must have been," she says, "about the hour mentioned in my mother's letter that I at last exclaimed, 'Oh, don't I wish ma was here ! I shall send for her to-morrow if I am not better.' " In the morning came the telegram from the West, but the patient was better, and she and her husband were puzzled at her mother's uneasiness and replied by telegraph : "We are all well ; what is the matter with you ? "

"A Boston lady, whose position is an absolute guarantee of perfect good faith, wrote from Hamburg, Germany, on June 23 last, to her sister, who was at that time in Boston. "I very nearly wrote from the Hague," says the letter, "to say that I was very thankful when we had a letter from you on June 18, saying that you were well and happy. In the night of the 17th I had what I supposed to be a nightmare ; but it all seemed to belong to you and to be a horrid pain in your head, as if it were being forcibly jammed into an iron casque or some such pleasant instrument of torture. The queer part of it was my own disassociation from the pain and conviction that it was yours." This letter, written from Europe six days after the nightmare, leaves no room for supposing that any now forgotten correspondence had passed meanwhile. It is, therefore, interesting to find on a bill made out by a prominent Boston dentist, under date of June 19 of last year, and addressed to the husband of the lady to whom the foregoing letter was written, an item for one and two-third hours' work on June 17. It is also interesting to learn from the lady in question that this work was performed for herself, and was done upon a very painful filling. The discomfort succeeding this work continued as a dull pain for some hours and must have been simultaneous with her sister's nightmare.

"An old gentleman living in Albany had been ill for months. His married daughter resided at Worcester. One evening last summer she suddenly laid down the book she was reading and said to her husband : "I believe father is dying," She was strangely overcome by the impression, as there had been nothing whatever in the conversation or in her own thoughts to lead to the subject of her father's health. All that evening and the next morning the feeling haunted her until a dispatch came saying that her father had died the evening before.

"A Lowell physician was called to see a patient about ten o'clock one night. It was extremely dark, and in alighting from his conveyance he made a misstep and sprained his ankle severely. His wife,

who was at home in bed asleep, suddenly awoke with the vivid impression that an accident had occurred to her husband. She arose, awakened the servant and communicated her fears to her. Nothing could induce her to return to bed. At one o'clock the doctor returned, and it was found that the moment of the accident and of his wife's awakening were simultaneous. He was three miles away from home at the time.

"A young lady of Boston was visiting her uncle at Montpelier, Vt. He had but recently moved there, and she had never been in the Green Mountain State before. The day after her arrival he took her to a jeweller's to see a curious timepiece which had been mentioned in a local newspaper. This jeweller was a perfect stranger to both uncle and niece, neither having heard of him before. The gentleman introduced himself, made known his errand and presented his niece. The jeweller, a very courteous, affable man, stretched out his hand to the young lady. Her eyes caught sight of it, she turned pale, began to tremble, and did not take the proffered hand. On leaving the store she said to her uncle: "I could not shake hands with that man; there is blood on his fingers. He is a murderer." Her uncle ridiculed the idea, but it was afterwards learned that, thirteen years before, the jeweller had been indicted for murder, although owing to the breaking down of a witness who at the first examination had told a straightforward story he had escaped conviction.

"Mrs. J., living in the suburbs, had spent the morning shopping in Boston. She says: "I returned home by train just in time to sit down with my children to dinner. My youngest, a sensitive, quick-witted little maiden of three years, was one of the circle. Dinner had just commenced, when I suddenly recollect ed an incident of the morning shopping experience, which I meant to tell her, and I looked at the child with the full intention of saying: 'Mamma saw a big black dog in the store,' catching her eyes in mine as I paused an instant before speaking. Just then something called off my attention, and the sentence was not uttered. Two minutes later, imagine my astonishment to hear my little girl exclaim: 'Mamma saw a big dog in a store.' 'Yes, I did,' I gasped; 'but how do you know?' 'With funny hair,' she added calmly, ignoring my question. 'What color was it?' 'Black.' Now it was utterly impossible for the child to have been given even the slightest hint of the incident, as I was alone in town, and had not seen my children until I met them at the dinner table."

"Here is a narrative, vouched for by the highest authority, of experience in a house some miles from Worcester. The man who sends it in is a well-known manufacturer, and his word is as good as his bond, which would be honored anywhere for \$100,000. He writes:

"In relating what I saw on a July morning in 1883 at my house, which I had but recently purchased, I will first describe the room in which I saw it. It is a bedroom, with a window at either end, a door and fireplace at opposite sides. The room is in the upper story of a two-story house, said to have been built before the Revolution. The walls are unusually thick, and the roof high-pointed

and uneven. The occupants at the time I speak of were my brother Henry, myself and a servant woman. The latter slept in a room on the basement story. A hallway divided my brother's room from mine. On the night before the morning above mentioned I had locked my door, and, having undressed and put out my light, I fell into a sound, dreamless sleep. I awakened about three o'clock in the morning, with my face to the front window. Opening my eyes, I saw before me the figure of a woman stooping down and apparently looking at me. Her head and shoulders were wrapped in a common grey woollen shawl. Her arms were folded and wrapped in the shawl. I looked at her in my horror, and dared not cry out lest I might move the awful thing to speech or action. I lay and looked, and felt as if I should lose my reason. Behind her head I saw the window and the growing dawn, the looking-glass upon the toilet table, and the furniture in that part of the room.

"After what may have been only a few seconds — of the duration of the vision I cannot judge — she raised herself and went backward toward the window, stood at the toilet table and gradually vanished. I mean that she grew by degrees transparent, and that through the shawl and the gray dress she wore I saw the white muslin of the table cover again and at last saw only that in the place where she had stood. For hours I lay as I had lain on waking, not daring even to turn my eyes, lest on the other side of the bed I should see her again. Now there is one thing of which I could take my oath, and that is that I did not mention this circumstance either to my brother or to our servant, or to any one else.

"Exactly a fortnight afterward, when sitting at breakfast, I noticed that my brother seemed out of sorts and did not eat. On my asking if anything was the matter, he replied: 'No, but I have had a horrible nightmare. Indeed,' he went on, 'it was no nightmare. I saw it early this morning just as distinctly I see you.' 'What?' I asked. 'A villainous-looking hag,' he answered, 'with her head and arm wrapped in a gray shawl, stooping over me and looking like this.'

"He got up, folded his arms, and put himself in the posture I remembered so well. He then described how the figure moved toward the door and disappeared. 'Her malevolent face and her posture struck terror to my soul.'

"A year later, in the month of July, one evening about seven o'clock, my second eldest sister and her two little children, who were visiting us, were the only folks at home.

"The eldest child, a boy of five years, wanted a drink of water, and on leaving the dining-room to fetch it my sister desired the children to remain there until her return, she leaving the door open. Coming back as quickly as possible she met the boy, pale and trembling, on his way to her, and asked why he had left the room. 'Oh,' he said, 'who is that woman? Who is that woman?' 'Where?' she asked. 'That old woman who went up-stairs,' he answered. She tried to convince him that there was no one else in the house, but he was so agitated and so eager to prove it that she took his trembling hand in hers and brought him up-stairs, and went from one

room to another, he searching behind curtains and under beds, still maintaining that a woman did go up the stairs. My sister rightly thought that the mere fact of a woman going up-stairs in a house where she was a stranger would not account for the child's terror.

"A neighbor of ours started when we first told him what we had seen, and then asked if we had never heard that a woman had been murdered in that house many years previous to our purchase of it. He said it had the reputation of being haunted. This was the first intimation we had of the fact.

"On the night of July 7, 1886, I was awakened from a sound sleep by some one speaking close to me. I turned round, saying, 'Emily, what is it?' thinking that my sister, who slept in the room next to mine, had come in. I saw plainly the figure of a woman, who deliberately and silently moved away toward the door, which remained shut as I had left it.

"Two days after this occurrence I was awakened about six o'clock in the morning by a presentiment of approaching evil. I opened my eyes and distinctly saw the form of a darkly clad, elderly female, bending over me with folded arms and glaring at me with the most intense malignity. I tried to scream, and struggled to withdraw myself from her, when she slowly and silently receded backward and seemed to vanish through the bedroom door."

Important Steps of Progress.

Foremost among the signs of advancing civilization is the proposal from France for a permanent tribunal for the peaceful arbitration of international difficulties, which has not attracted half the attention from the newspaper press that would be given to a baseball match or a fisticuff. Notice was given about the last of April, in the French Chamber of Deputies, of the introduction of a resolution signed by 112 members, for an agreement between France and the United States "with a view to obtaining the definitive acceptance of the principle of arbitration among civilized nations."

The United States has been foremost in the arbitration policy heretofore. We had an arbitration with Great Britain in 1816, about St. Croix river and the lakes; in 1818, about the restoration of slaves; in 1827, about boundaries; another in 1853, and another in 1861; the Alabama arbitration in 1871, and in the same year about the fisheries, and about San Juan. With Spain we had arbitrations in 1819, 1871, 1879, 1885. With Mexico we had arbitrations in 1839 and 1868, and we have a treaty for referring all disputes to arbitration. We have also had arbitrations with Denmark, Brazil, Venezuela, Chili, Hayti, Paraguay, Peru, New Grenada and Costa Rica. There have been near twenty arbitrations between European nations in the present century, and there seems to be a time coming when war shall cease. Let France, Germany and Russia agree to arbitration of their own quarrels and war will nearly be ended.

COOPERATION is the next great social step to end social strife. It is not yet time to survey the feeble beginnings which appear, but it

may be mentioned that the last news from the Topolobampo colony comes by way of an official report from the district of Fuerto, in the state of Sinaloa, from which we learn that "there are 132 persons remaining in the colony. Of these forty-seven are married, forty adults unmarried and forty-five minors. Twenty-one of them are at Topolobampo, seventy-two at La Logia, twelve at El Sufragio and twenty-seven at Vegaton. The colonists are occupied in agriculture, under a system which is giving most advantageous results. Mr. Alvin J. Wilber is at the head of the colony."

SWEATING FOR HYDROPHOBIA.—To the editor of the *Sun*.—Sir: A great many have died of hydrophobia during the past few years. Our "medicine men" have been unable to do anything for them. They were dosed with morphine and chloral, and such other things, for the purpose of lessening their sufferings, but as the medicine men very wisely admitted, these remedies were only palliative, not curative, as the results proved. Years ago I made up my mind that, if I ever came in contact with a case of genuine hydrophobia, I would have recourse to a remedy (an old one, but none the worse for that) which would accomplish the cure without any possibility of recurrence. Two years ago I had a chance to ride my hydrophobia hobby and I did it successfully. One of the boys of the institution of which I have charge was bitten by a rabid dog, and on the twenty-first day after the bite he had convulsions, with every evidence that they were hydrophobic. The doctors said so, and I was convinced that such was the case from the beginning, and consequently I used my own judgment in dealing with it. The treatment was this:

I put him into a vapor bath of very high temperature until he was completely sweated out. The sweating cured him and he has ever since been in perfect health.

Why cannot our physicians, once in a while, descend to what they may call unprofessional practice to save life? Do they think that it is better for society that a hundred men should go into the grave professionally than that one should be saved by other means? It would seem so. There have been many lives saved by the simple means which I adopted in the above case. These means have again and again been made public, but the medicine men will not even stop to examine them. Unprofessional, you know. One of the best physicians in the state of New Jersey said to me some time ago: "If I had a hydrophobic patient I would not allow anybody to put him in a vapor bath." So say they all, especially those who try to bolster up Pasteur. Pasteur has accomplished nothing. The statistics show that the rate of deaths from hydrophobia has not diminished, even in France, since the introduction of his system of inoculation, but that, on the contrary, a new disease has been introduced (Pasteurism), which is as deadly in its effects as the real article.

Nature has a remedy for all the ills that human flesh is heir to. Why not use them when we know them?

The Rev. Jas. J. CURRAN,

Arlington, N. J.

Director Catholic Protectory.

In corroboration of these remarks, I would add that Dr. F. S. Billings, of the State University of Nebraska, says, in the *American Lancet*: "Were Pasteur an honest scientist, a worshipper of exact truth, and not the most inflated egotist on earth, there might be some reason for putting confidence in his assertion. Personally, I do not believe he has prevented one single case that would ever have developed into human rabies if it had not been treated by Pasteur."

That perspiration, as suggested above, should be the leading remedy for poisoned wounds, has been shown by the recent experiments at the Smithsonian Institution, Washington, in the use of antidotes for snake bites. Jaborandi, which is the most powerful diaphoretic and sialagogue known, has proved to be the most successful antidote. Rattle-snake poison, equal to four drops, dissolved in glycerine, is injected hypodermically and followed by an injection of jaborandi. This has counteracted the poison in experiments upon rabbits, chickens and guinea pigs, even after a lapse of five minutes.

ELECTRIC LIGHTING will soon be introduced into houses, as by the invention of James H. Mason of Brooklyn, N. Y., a dynamo is no longer necessary, and a battery will be sufficient for each house.

STEEL SHIPS have been made possible by the discovery of Ehrenwerth that steel may be almost entirely relieved of phosphorus, and thereby lose its brittleness without losing its strength. Hence steel will be the material of the future. The phosphorus removed from the iron is converted into a fertilizer, by which barren lands in Germany have been restored to fertility.

PRESERVING WOOD AGAINST FIRE.—The methods of preserving wood against fire, explains *Scientific American*, are of two kinds—the injection of the saline solutions and the application of a paint or coating. The former appears but little practical, and, indeed, short of proof to the contrary, it must be considered dangerous in the case of wood of large dimensions. This system is, however, applicable to small pieces of wood. Of all the substances recommended, a concentrated solution of phosphate of ammonia is undoubtedly the best, the use of this substance, notwithstanding its high price, possessing such great advantages that it should be employed in all cases where expense is no object. In the majority of cases, however, coating with a brush is the only practical solution of the question, and the substances most to be recommended for use in this manner are cyanide of potassium and asbestos paint.

The Star of Bethlehem,

Which has been an object of interest to the Christian world, is a very uncertain and conjectural matter. A very brilliant fixed star appeared in the constellation of Cassiopeia in 1572, visible to good eyes in the daytime, and was accurately examined by the distinguished astronomer, Tycho Brahe. It appeared suddenly, and remained in view sixteen months before it disappeared. As a similar star ap-

peared in 1264, and also in 945, these appearances at intervals of 308 and 319 years suggested the possibility that the three might be the same star making its periodical appearance. Yet the intervals were not regular, and there is no probability that stars could get out of view for three hundred years and then be visible for a short time. No possible movement could carry a brilliant star out of sight even in a lifetime. Fixed stars cannot play hide and seek in an open space. But appearance and disappearance may be caused by a sudden blaze of incandescent gas, followed by extinction of the flame. Small temporary stars have been observed by astronomers and their appearance shown by the spectroscope to be due to incandescent gas.

The supposition that these three appearances were those of a star whose anterior periods might have been 630, 315 and the birth of Christ, has nothing to stand on, and astronomers have not been expecting its appearance in 1886 or '87. The old records of astronomy give no countenance to such a speculation, and the Scriptural story of the star that appeared and guided the Magi can be sustained only by conjectures. This is admitted by Rev. George M. Searle in the "Catholic World." He supposes there might have been a comet, or a conjunction of planets, but concedes the theory is lame, as intelligent observers could not have been deceived by a planetary conjunction. A comet or an accidental blazing star suddenly appearing is the only tenable hypothesis, and this cannot be firmly maintained, as such a star would have been visible to all observers, and, as Mr. Searle says, "should be distinctly in the records of both Europe and Asia, of China especially." As it is not, we naturally conclude that the star of Bethlehem is but a fable, unless we agree with Mr. Searle that the star was beyond the reach of science and strictly "a supernatural phenomenon," — which the more enlightened theologians of the present day will not be disposed to assert.

Anthropology.

THE OUTLINES OF ANTHROPOLOGY, which usually makes the concluding article, has been postponed to the next number. Of the original "System of Anthropology," published thirty-four years ago, but two thousand copies were issued, which are now out of reach. As much as ten dollars has been paid for a second hand copy. A large number of readers, however, have unconsciously obtained a distorted glimpse of the new Anthropology through a volume called the "Book of Life," which has been extensively *given away* as a premium for a newspaper subscription. In this book, which comprises a rather fanciful miscellany of sciences, the entire System of Anthropology is bodily appropriated, upon which borrowed capital its author flourishes as a profound philosopher. The single obscure, incorrect and indefinite reference to Dr. Buchanan, as having "conceived the idea that the organs of the brain might be directly excited," "finding that four of the organs" were wrongly located by Gall, and being able "to locate the mental faculties in the body and thus to make the first somatic chart," and having thus "commenced the exploration of the great laws of radiated nerve force," would excite no suspicion that the writer had coolly appropriated the whole scheme of cerebral science, *including Sarcognomy*, so far as published in the work of 1854.

Such ingenious literary piracy, by which the writer has built up for himself some reputation as a profound thinker, is usually considered a literary crime. However, not regarding it as a matter of much importance, as such an imposture is ludicrously barefaced and impudent, I have said nothing of it, this being my first public reference to the subject. There might even have been some good results from this literary theft, if it had been a simple appropriation without any mutilation of the stolen goods; as it would have helped the diffusion of the science. But the plagiarist so distorts the whole subject, destroying the definiteness and accuracy of the science, and mingling with it his own superficial and fanciful notions, that I could not endorse his fanciful travesty of a subject which he very imperfectly understood, nor would it command much attention from persons of scientific education. I have not, therefore, attached any importance to it.

The reader may feel some curiosity to know who this individual is, who performs such literary tricks. He is rather an amusing specimen of the literary crank, who passes under various names. His original name is said to be Dodge, but he has long since dodged into the more romantic name of Arthur Merton; but that also has been laid aside as unequal to his high pretensions and he now presents himself as the re-incarnated Buddha, and calls himself Sivartha and Siddartha. In this book he presents his picture with his royal starry crown, in the clouds of Heaven, with his name as Prince—
PR. ALSHAD SIDARTA, INCARNATED MAY 16, 6190, A. M., 1834, C. E. LIKENESS of 1884, by —” This is seriously his claim. He was re-incarnated, or, as common people say, born in the year 1834 of the Christian Era, or 6190 *Anno Mundi*, and consequently is fifty-four years old, or as Siddartha, anywhere from 2919 years, according to Chinese dates, to 4022 according to the old Mongolian opinion; but what he has been doing from the death of Buddha till 1834 he does not inform us. Will the believers in reincarnation accept him as a sample?

Being an experienced proficient in the art of puffing himself in the newspapers, he represents himself not only as a paragon of intellectual power, surpassing all the great philosophers before him, but as the great modern Messiah, the greatest of all Messiahs, and in this volume he has a page or two devoted to showing who and what the Messiah must be, so as to fit the definition to his own conception of himself—“the Messiah is the founder of a universal and perfect system of life and government on this earth,”—this is what Prince Sidarta or Siddartha proposes to do. Jesus, he says, failed as a Messiah, but the Messiah to come now is to come into the world by natural birth, like other men, and to show his superiority by great discoveries and great reforms—not at all by *love*—that is a vulgar mistake of the religious.

Hence the illustrious Prince, Dodge, Merton, Siddartha proceeds to show his vast superiority by appropriating Buchanan's Anthropology, decorating it with a great variety of fanciful, ornamental engravings and surrounding it with a very miscellaneous hash of science, history and speculation, exceedingly well calculated to impose on the ignorant or superficial, for he has considerable literary skill and is a very good draughtsman to make fancy sketches for the engraver. This of course shows that he is the Messiah of supreme wisdom: but this is not all. The Messiah is to organize and reorganize all humanity. This the Prince undertakes bravely; he proposes to organize mankind into three classes or orders, to be called “SOCIETA,” “SOCIETO” and “SOCIETEE”—this is the grand and final organization of the Princely Messiah. Let not the irreverent reader say fiddle-de-dee to all

this, for it comes from the incarnated One, the Lord Buddha, Redivivus, who besides being the prince of philosophy and wisdom, also calls himself the President of the "Matunal University," an imaginary institution which has never been materialized. It would be quite amusing to trace a few of these puerilities which propose to organize society into artificial groups, such as Integrist, Firmist, Defendist, Destroyist, Amitist, Appetist, &c., or to sketch the personal career of this Messiah which is quite amusing; but such small game is not worth the ammunition.

As the plagiarism of the modern Messiah was based on the edition of 1854 it does not include the Therapeutic Sarcognomy, and a repetition of the offence will not be allowed. However the reincarnated Prince understands how to dodge the copyright law, by not copying anything correctly, either in drawing or language.

Our next number will take up the intellectual region of the brain.

MISCELLANEOUS.

PSYCHOMETRY AND ARCHAEOLOGY.—Dr. A.B. D. of Iowa writes: "In your last number Mrs. B.'s examination by Psychometry of the great mound of Cholula, Mexico, and her statement that the pre-historic people resembled the Egyptians, is fully sustained by such eminent men as Prof. Putnam, who found in the Ohio mounds relics that resemble very much those found in the large mounds of Egypt. New and interesting discoveries have lately been made by Prof. Wm. McAdams in the great Cahokia Mound in Illinois. He found scarabei exactly like those found in Egyptian tombs, and in his late and most scientific work takes the ground that Egypt was peopled from ancient Illinois. Startling as these statements may seem, the wonderful remains of ancient man in America fully justifies this conclusion, and I have no doubt, when the race shall give the attention to this subject it should have, Mrs. B.'s statement will fully coincide with the discoveries of science. Why should we devote so much time and money to the pre-historic remains on the Nile, whilst in the Mississippi valley much greater Pyramids and more interesting remains lie in wait? For Americans, at least, ancient mounds in America should be the most interesting of all. The great Cahokia Mound, in Madison Co., Ill., is 100 feet high, covering 16 acres of ground, and is built on a flat or bottom land, so that all its material must have been carried there by human hands. I should very much like Mrs. B.'s opinions of the builders of this pyramid, and to see if they are not the same race that built those in Mexico and Central America. Hoping to read something more of this in the JOURNAL OF MAN."

A hundred different subjects, all of deep interest, demand exploration by Psychometry, but the million care nothing for really new knowledge, and until our labors are better sustained by the public our progress must be slow.

PSYCHOMETRY AND THE POLAR MYSTERY.—The mystery of Greenland has been assailed by many brave explorers and Prof. Nordenskjold, who has made two attempts, thinks the exploration of great interest and importance. The discovery of Greenland occurred in 983 by the Vikings. The Norse settlements erected pillars as far north as 72 degrees 55 minutes. It was from these settlements that Massachusetts was first discovered and colonized. Several attempts have been made to explore the interior of Greenland, viz., in 1728, 1751, 1830, and by Hayes in 1860, who reached latitude 78° 18'. Subsequent attempts were made by Dr. John Rae, by Mr. Whymper and Dr. Brown, by Prof. Nordenskjold and by three Danes. The last attempt by Nordenskjold was in 1883. None of these explorations of ice and snowfields had much success. Mr. Perry, an American and Mr. Maigaard, a Dane, made an attempt in 1887, and went further

than their predecessors, nearly a hundred miles, and reached a height of over a mile and a half. The two Laps who accompanied Nordenskjold saw two ravens flying north, which confirmed the opinion of an open sea in that direction. This has been affirmed by psychometry, and the expedition of Mr. Nansen, which started from Copenhagen, May 5, will settle the question, if successful. How much more easily might it be settled by a balloon trip?

MESMER, THE CHARLATAN.—If any of our readers should suspect that, in speaking of Mesmer as a charlatan, my language was too harsh, let them read his own statement. Dr. Willich of London, one of his contemporaries, says : “ His first advertisement was couched in the following high-sounding terms : ‘ Behold a discovery which promises unspeakable advantages to the human race, and immortal fame to its author! Behold the dawn of an universal revolution! A new race of men shall arise, shall overspread the earth, to embellish it by their virtues, and render it fertile by their industry. Neither vice nor ignorance shall stop their active career; they will know our calamities only from the records of history. The prolonged duration of their life will enable them to plan and accomplish the most laudable undertakings. The tranquil, the innocent gratifications of that primeval age will be restored, wherein man labored without toil, lived without sorrow, and expired without a groan! Mothers will no longer be subject to pain and danger during their pregnancy and childbirth; their progeny will be more robust and brave; the now rugged and difficult path of education will be rendered smooth and easy; and hereditary complaints and diseases will be forever banished from the future auspicious race. Parents will impart to them the activity, energy, graceful limbs and demeanor of the primitive world. Fathers, rejoicing to see their posterity of the fourth and fifth generations, will only drop, like fruit fully ripe, at the extreme point of age! Animals and plants, no less susceptible of the magnetic power than man, will be exempt from the reproach of barrenness and the ravages of distemper. The flocks in the fields, and the plants in the gardens, will be more vigorous and nourishing, and the trees will bear more beautiful and luscious fruits. The human mind, once endowed with this elementary power, will probably rise to still more sublime and astonishing effects of nature :—who, indeed, is able to pronounce, with certainty, how far this salutary influence may extend?’ ”

It must be confessed, however, that this pompous boasting is eclipsed by Mrs. Eddy, for she abolishes all diseases and *all evils* by simply declaring that they do not exist, although she cannot adhere to her declaration, but accuses her competitors of many crimes. Mesmer professed to be very philanthropic, and to intend giving out his great secrets gratuitously; but he charged his pupils \$500, and pledged them to secrecy; and though he taught them substantially nothing, Dr. Willich says that he made \$150,000. out of them in six months. History repeats itself, as there are probably as many fools to-day as a hundred years ago.

PSYCHIC CONTROL.—NEW YORK, May 9.—The World has a special from San Francisco, saying that Charles R. Backman, steward, and Clarence L. Caskey, first mate of the ship Brussels, were yesterday tried for setting fire to that vessel while in the harbor on March 9. They have made several statements, implicating Capt. Crosby of the ship. The detectives did not place much faith in these statements and have made several efforts to induce the two men to confess. A few days ago Caskey made a decided sensation by declaring under oath that Police Captain Lee and Detective Byram told him that they did not care what he said or whether his statement was true or not, as long as he exonerated Capt. Crosby. Yesterday Caskey

admitted that in making this statement he had sworn falsely. "That man there," said he, pointing to Backman, "made me do it. He has me completely in his power. He exercises a mesmeric influence over me, and when I am near him I must do as he wills. He wields a terrible and hellish power over me. It was Backman who coached and forced me to tell that story about Capt. Lee and Detective Byram. They never asked me to exonerate Capt. Crosby. Last night I was placed in a separate cell, and as soon as I was out of Backman's presence his influence over me fled, and I was myself again. I sent for Assistant District Attorney Dunne, and told him I was ready to tell the truth."

Backman kept his piercing black eyes on the witness all the time, but whatever mesmeric influence he may have had over him had lost its force.

Backman was convicted of arson in the first degree.

THE GHOSTS.—The Pyschic Research Society might find a good subject of investigation at a house near Portsmouth, New Hampshire, which the owner finds a difficulty in selling or renting, because the ghosts scare off the tenants. The woman who lived there last saw the haunting woman (when she was making bread in the kitchen) approach and stick her ghostly hand in the dough. She instantly fled in terror to a neighbor's house, about half a mile away, and cannot be induced to return. Locked doors have been opened, lamps blown out, etc., and now the house stands empty.

MONTEZ AND SALOMON.—Since Mad. Diss Debar (born Ann O'Delia Salomon) has sworn that she was the daughter of the famous Lola Montez (who, by the way, never had a child) the memory of the latter has been recalled. She was a handsome, shrewd woman, born in 1818, believed to be Eliza Gilbert, and eloped with Capt. James of the East India service, whom she married, but left him, returned to England, and went on the stage as danseuse and singer, and flourished in Paris and Berlin. A duel was fought on her account at Paris, and her lover Dujarrier was killed. At Berlin she captured King Ludwig of Bavaria, and acquired immense influence in politics, living in splendid style, with an income of \$25,000 a year. The people became violently opposed to her, and forced the king to send her away. After this she married a very wealthy gentleman, Geo. S. Heald, but Capt. James turned up and she was prosecuted. Somehow she got through her troubles and rid of her husbands, and came to America and married Mr. Hull of *The San Francisco Whig*. Next she went to Australia. A young New Yorker who was her agent fell in love with her and drowned himself because he was rejected. She finally returned to New York, became a pious Methodist and died in 1861. She was buried in Greenwood Cemetery, Brooklyn.

The romantic and irrepressible liar, Ann O'Delia Salomon, who is not married to Diss Debar, is now in prison and likely to remain. Her mother, Mrs. Salomon, claims that she is of unsound mind and ought to be confined as a lunatic. As kleptomania is a recognized form of insanity, the lying mania of Ann O'Delia stands in the same position. I have never known so remarkable a specimen of persistent mendacity. This shows that the most remarkable capacity for mediumship is no guarantee against persistent fraud and deception, and should teach the devotees of Spiritualism to exercise a necessary caution as to character in mediums.

SUMMER RESORTS.—Our dreary, lung-killing spring is over in Boston, and summer has arrived—such a summer as in other regions would be called spring. Hot weather is coming, and the Atlantic coast is lined and the mountains are sprinkled with cool summer resorts (which are sometimes melting hot). Enormous sums are paid by the inhabitants of city squares

to reach these summer resorts. *It is the fashion*, but it is unnecessary. We can have as cool an atmosphere as we wish in the house. It is neither difficult nor expensive to keep a city residence at any temperature we choose, from 50° to 100°; and also to purify the air from malaria, although we cannot give it the lightness of the mountain air. The wealthy are slow to take new ideas, but it is probable the example of this reform will be set in the new sanitarium established by Dr. Flower on Columbus Avenue. Under the able direction of Prof. Humiston, ventilation and temperature regulation will be carried to the highest possible perfection, giving a delightful atmosphere, whether the thermometer outside marks 20° below or 100° above zero. With such an example, the managers of public buildings may take the hint, and private dwellings may in time be relieved from all the disadvantages of climate. Boston, without such improvements, is a good summer resort, having a cooler summer than any of our large cities.

WOMAN'S RIGHTS.—The efforts of the women to be represented in the late quadrennial Methodist conference at New York, were ably sustained by their friends in that body. The Connecticut Woman's Suffrage Association, May 9th, resolved that the thanks of this convention are due to those members of the Methodist quadrennial conference, now sitting in New York, who so ably advocated the admission of women delegates to the conference, and that the stand these speakers took largely redeems the conference and the Methodist church from the odium of being anchored to the dark ages. The United Labor Convention at Cincinnati, May 18, passed a resolution in favor of woman suffrage.

TEMPERANCE.—The Massachusetts Legislature has raised the price of liquor licenses and restricted their number to one for four hundred in Boston and one for five hundred people throughout the state.

New Hampshire is ahead of all the states suppressing the liquor traffic. Her last law authorizes the people to suppress liquor saloons by law as *nuisances*. At Dover, the Law and Order League has undertaken to suppress every saloon in the city.

In Michigan a saloonist has been made to pay \$350 for damage done by an irresponsible fellow whom he made drunk. The Parliament of Austria allows only one liquor saloon to a commune of less than five hundred people, and any one who has been convicted of drunkenness three times in one year is to be debarred from entering a public-house, and any publican serving him will be subject to penalties.

CATHOLICISM IN MEXICO.—It is a sad commentary on the character of the religion that the Mexican clergy maintained that they have no legal status in their own country. Their civil death was effected by their own co-religionists. No foreigner interfered. No rival sect contributed a dollar or an idea to their political elimination. The conduct of the majority of their own profession was so thoroughly antagonistic to the real and resolute determination of the masses of the Mexican people to establish political independence, that no alternative to their suppression remained. It was a patriot priest—Hidalgo—who really lighted the torch of Republicanism in the country and inaugurated the great struggle which finally eventuated in the establishment of the Republic. But he had few supporters among the clerics, and as soon as he was dead the influence of the ecclesiastics was cast almost solidly on the side of monarchy. They were the abettors of the French Emperor and his dupe Maximilian. They were so deeply inimical to the Republic that it was compelled to take away their influence in self-defence.

There is no danger of its rehabilitation. The people are masters. They will continue to rule. The clergy must be content with whatever favor the people choose to dispense to them apart from politics. Those who deserve support will receive it. Those whom their own followers will not support the people will not fasten upon the National Treasury. Republicanism is too deeply rooted now in Mexico for reactionary tendencies to acquire any momentum.—*Chicago Tribune*.

NEGRO FAITH.—“TOM KAIGLER, a colored preacher, living on Sheriff Gilmour’s plantation near Atlanta, Ga., has created considerable excitement among the negroes on account of a revelation he claims to have had. He says that the Lord has revealed to him that on a certain day he will carry all the negroes to Egypt, and that he (Tom) is to be the leader. The day and hour of the departure are set.”

CONFUCIUS OF TO-DAY.—2419 years ago it is said that the wife of the famous Confucius gave him a son. To-day a descendant of Confucius, of the seventy-first generation, a highly educated gentleman, has arrived in London.

SUPPRESSING THE TRUTH.—The Spiritualists of New York are disgusted with the imperfect and unfair reports of the Diss Debar trial, in which the evidence of spiritual phenomena was unjustly treated, and have appointed Judge Cross a committee to prepare a fair report.

MEDICAL TYRANNY, which is thoroughly explained in my Rhode Island address, is a manifestation of the same spirit of grasping monopoly which confronts us everywhere. It can be conquered only by the enlightenment of the people. I have referred often to the fact that medical intrigues have procured more despotic laws in many American States than are to be found in the most despotic countries. In Germany, however, there has been an effort among the doctors to abridge the liberties of the people. The Berlin Medical Society, in February, held a discussion on the subject, at the end of which there were 168 votes in favor of medical legislation and 164 votes against it. Prof. Virchow is among the opponents. Virchow is an independent thinker; he has recently admitted the curability of cancer, which the old school has denied, and has been censured by his medical society for endorsing a pill which had proved beneficial to him, on which he published a card refusing to belong to a society which assumed such authority.

Medical legislation in Canada has had its natural effect in repressing progress. Twenty years ago Eclecticism and Homœopathy were making successful progress, but under the restrictive laws they have declined.

THE GREAT RUSSIAN RAILWAY.—The great scheme for a through Siberian railway from St. Petersburg to Vladivostock, the naval port on the Pacific, is making progress. The line will be of immense advantage in developing the resources of Siberia, and it will enable travellers to cross from the Pacific to St. Peterburg in something like fifteen days.

A WONDERFUL CAVE has been developed in Nevada, on its eastern border, under the highest peak (the Jeff Davis Peak), which, if correctly described, is the greatest cave in the world. It was first discovered accidentally by Mr. A. Lehman while cattle hunting. A descent of about a hundred feet leads into a long succession of apartments of many fancy names, glittering with stalactites and stalagmites in a vast variety of forms, which suggest the names, “Temple of Ancient Gods,” “Bridal Chamber,” “Music Hall,” “Cabinet Shop” “Shoshone Falls,” “Jacob’s Retreat,” “Redwood Forest,” “Skating Rink,” “Grand Organ,” “Lake Como,” “Crystal Palace,” “Angels’

"Grotto," "Vegetable Garden," "Theatre Room," "Large Room," and many others. The Large Room is said to be 500 feet long, 200 wide and 150 high. "Cypress Swamp" is an apartment 200 feet square, with pools of clear water over the bottom, mingled with snowy white formations resembling twigs, grasses, seeds, etc. Days might be spent in the exploration.

ANCHORED SHIPS.—Ships that are anchored with strong short cables, and remain at anchor until they are fast aground in the mud, make no voyages. Such is the condition of millions who are firmly anchored in their social positions. They belong to churches, to medical or scientific societies, to clubs and fashionable associations, to parties of all kinds, to social spheres that tolerate only one style of thought; or they hold positions as priests, professors and officials, which tolerate no independence of thought. It is useless to invite them to any new sphere of thought, or to any investigation which might disturb established opinions. Strong breezes may blow, but the mud-stuck ships will never sail. They lie as they are, until they rot and disappear. Now and then a ship is blown loose and floats away, but the remainder only rock a little at anchor. It is with the clergy as with the miseducated and deluded physicians, and it is amusing to see how the strong breeze of spiritual science affects them.

The Rev. A. J. Gordon of Boston has been well shaken. Though thoroughly orthodox, occupying a prominent position in the Clarendon Street Church, he freely recognizes all the facts of Spiritualism,—not only the communicating intelligence, but spirit-materialization. How, then, does he hold his old faith? Simply by asserting that all the manifestations come from fallen angels or demons, because they do not teach the orthodox hell, trinity, etc. This is the last link of his cable, and it would surely snap if he would honestly investigate and learn how thoroughly the departed prove their identity. But who can afford to investigate and think, with a large salary on one side and a moneyless vacancy on the other.

The Catholic Church occupies a similar position, having always maintained the doctrine of intercourse with the departed, but refused to listen to them when their teachings were not orthodox. But the Rev. T. D. Talmage of Brooklyn, after giving such a picture of Heaven as he has borrowed from Spiritualism, tightens his cable and plunges deeper in the mud than ever. His old tirade against Spiritualism, recently repeated, is a good specimen of the well-known elastic activity of his imagination, in which he is unequalled, and of his acrobatic energy as a *liar*. No other milder word would do justice to his performance, in which he repeats the old falsehood, so thoroughly refuted by statistics ten years ago, that Spiritualism is a prominent cause of the development of insanity. The records of asylums show that *sectarian* religion is one of the most prominent causes, while Spiritualism has produced but a small fraction of one per cent.; and the truth is, that it has done much for the repression of insanity.

If Talmage had been endowed with a fair amount of reverence, of which he shows but little, with a conscience and love of truth, he would have been the finest pulpit orator of the century; but as it is, he combines the most brilliant flights of imagination with the wild animal energy and activity of the Gibbon and Howler monkeys. The world has never before seen such a combination in a human being; but with all his restless energy he is fast anchored in the mud, and will continue to illustrate a wild, fantastic style of Christianity, in which its sober and substantial virtues are hardly visible.

"FORTY YEARS ON THE SPIRITUAL ROSTRUM," by Warren Chase, is the title of a volume of 324 pages (with a portrait of the author), sold at one dollar by Colby & Rich. Mr. Chase has been so long a conspicuous and fearless defender of spiritual truth, that many must be interested in this record of his labors, and should purchase the book in recognition of the gratitude due him, as well as for its own interest as a history of the spiritual movement. It is not profound or brilliant, and some of his views appear rather crude and superficial; but it is a book of fearless honesty, devotion to truth, common sense and practical benevolence,—not mentioning medical reform, anthropology, or psychometry, but interested in woman's rights, temperance, political reforms, rectification of religion, and cultivation of Spiritualism its principal theme. There is no superfluous verbiage, and it holds the reader's interested attention from first to last. "Well done, thou faithful champion of truth," will be the sentiment of the reader.

TEMPERANCE.—The Massachusetts legislature has determined to limit liquor licenses to one for 500 of the population in Boston, and one for 400 in the rest of the state, which will be a great reduction. Philadelphia has reduced its liquor licenses to about one third of the usual number. New Hampshire has taken a sudden turn by a law which allows drinking shops to be prosecuted as nuisances. This goes ahead of anything heretofore. The temperance campaign is advancing with great vigor in Georgia.

MEDICAL REVOLUTION.—Two years ago "the physicians" (allopaths) and "quacks" (homœopaths and eclectics) quit quarrelling among themselves and "pooled" against irregulars and the people. A law was passed to prohibit the practice of any outside of the "ring" and the old fogies were really rejuvenated. Many inert county societies were revived and new ones organized. Extortionate fee bills were established and prosecutions instituted against outsiders who charged less and did more than medical ethics or their state code authorized.

For a brief time the monopoly or trust combination exercised their absolute authority rigorously. Soon, however, the people became aroused at the enormity of the iniquities being perpetrated by the profession, which, if permitted to continue, would deprive them of their right of choice, and leave them at the hopeless mercy of a tyranny so merciless and unscrupulous that it actually arrested and fined an accomplished lady \$50 and costs "for then and there performing the act of healing contrary to the statutes."

Wonderful winter's work! New Jersey again defeats the doctors, Massachusetts ditto.

Ohio overwhelms a bill before it reaches a vote, and Iowa, our own proud, intelligent Iowa, re-captures the legislature which had been besieged by the profession for 20 years, with a principle and less than two years' agitation! How suggestive these facts! What encouraging thoughts! How they must stimulate other states to like undertakings!—*Medical Liberator.*

FOOT-WASHING.—On Maunday Thursday the Emperor of Austria went through the annual ceremony of washing the feet of twelve old men, The right leg of each man being bared by court servants, the emperor kneels and pours a little water out of a golden basin over each man's foot, and concludes his pious office by hanging a purse full of coins round every old man's neck. The eldest of the old men was ninety-two and the youngest eighty-seven, their combined ages amounting to one thousand and fifty-four.

Blake's Weather Predictions.

Prof. C. C. BLAKE of Kansas has been very successful in predicting the weather on scientific principles. His predictions will hereafter appear in the JOURNAL OF MAN.

Conventions at Cincinnati.

The United Labor Convention, headed by Dr. McGlynn, devoted to the land-tax idea alone, and the Union Labor Convention, devoted to greenback currency, anti-monopoly, labor reform, woman suffrage, etc., met at Cincinnati, May 16. The latter nominated A. J. Streeter of Illinois for President and C. E. Cunningham of Arkansas for Vice-President.

Emancipation in Brazil.

Is now complete. The social distinction of black and white is much less in that country than here.

Therapeutic Sarcognomy.

Copies Wanted.

Students of the College of Therapeutics need copies of "Therapeutic Sarcognomy," for a textbook. Three copies are wanted immediately, and if sent to the Editor's address, a copy of the next (improved) edition will be given in return as soon as issued. The time of publication has not yet been determined.

Psychometric Practice.

MRS. C. H. BUCHANAN continues the practice of Psychometry, giving opinions on character and constitution, for three dollars. For full opinions with prophetic impressions and life periods, or other difficult investigations, \$5.

Alcyone

Published monthly at Springfield, Mass., H. A. Budington, Editor, 50 cents a year. Single numbers five cents. Devoted to Spiritual Science.

Works of Prof. Buchanan.

"MANUAL OF PSYCHOMETRY"—The dawn of a new civilization"—Explaining the discovery by which mankind may acquire the command of all knowledge. — "The like of this work is not to be found in the whole literature of the past." — *Home Journal*, New York — "A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought" — *Theosophist* Madras, India. Price by mail \$2.16. Published by the author, 6 James St., Boston.

THE NEW EDUCATION—Moral, Industrial, Hygienic, Intellectual—Third edition. Price by mail \$1.50—No work on this subject has ever received greater commendation from the enlightened. Rev. B. F. Barrett, one of the most eminent writers of his church says: "We are perfectly charmed with your book, I regard it as by far the most valuable work on education ever published. Your work is destined in my judgment to inaugurate a new era in popular education." Address the author.

CHART OF SARCOGNOMY — 21x31 inches, Price by mail \$1.00. Sarcognomy explains the relations of soul, brain and body, and the scientific basis of rational therapeutics.

A COMPREHENSIVE VIEW OF RESTRICTIVE MEDICAL LEGISLATION—An address delivered in the Hall of Representatives of the Legislature of Rhode Island, Feb. 16, 1887 with subsequent additions by Joseph Rodes Buchanan, M. D., formerly Dean of the Faculty etc., etc. 51 pages price 15 cents. This is a very thorough exposition, containing arguments never before advanced — a magazine of ammunition for liberal thinkers.

BOUND VOLUMES.—Volume 1st., of the JOURNAL OF MAN neatly bound, price \$2.00. May be obtained at this office only.

COLLEGE OF THERAPEUTICS.

The tenth session begins May 1st, 1888 and continues six weeks, embracing thirty illustrated lectures and exercises, designed to give a thorough understanding of the mysterious relations of soul, brain and body which have been revealed by the investigations of Dr. Buchanan and are not taught or known in any other institution. This is by far the most important discovery or group of discoveries that have ever been made in the progress of the medical sciences, and becomes the scientific basis of new systems of practice in the healing art. It changes the crude methods of Animal Magnetism into those of exact science which were never before imagined. It changes Electro Therapeutics from its present mechanical and anatomical character to vital methods giving the control of both physiological and psychic life, which is believed in Medical colleges to be impossible, and organizing, a marvellous combination of diversified electric, medical and magnetic forces for the conquest of disease. These new methods give the graduate a great advantage over all the arts of healing, either known in college or practised by untaught healers. All that is known by spiritual healers, and mind cure practitioners is presented in a scientific and practical form, free from fanciful delusions. In addition to this the course embraces the wonderful power of Psychometry, the marvellous discovery of Dr.

Buchanan which illuminates all sciences, and which gives the physician the most perfect method of diagnosis and even enables him to pronounce correctly upon those he has never seen.

Discoveries so grand and revolutionary as these may not (though well authenticated and recognized as true by all who are well acquainted with them) attain their position in the old colleges for half a century, but they are already adopted in the largest and most perfect sanitarium in Boston, and by private-pupils, and Dr. Buchanan has already been recognized by two leading medical journals as the "highest living authority" on "the psychic functions of the brain" which have been developed beyond the crude phrenological system into a complete Anthropology. The instruction given is not a matter of speculation or doubt, and requires no argument, for it is demonstrated as presented, and is as cordially accepted as the demonstrations of chemistry by all listeners. It begins with an exposition of the structure of the brain and its relations to the body and after showing the new methods of treatment concludes with a basic exposition of universal philosophy. Fee for the course \$25, to second course, students \$15, for the diploma of proficiency \$5. Address the president,

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THE GREAT TRIAL. BEFORE THE BAR OF ENLIGHTENED JUDGMENT! IMPORTANT EVIDENCE! INTRODUCED BY THE GENERAL PUBLIC.

TESTIMONY OF THE PEOPLE!

OFFICE of A. SQUIRES & SON, Wholesale Oyster and Provision Dealers,
Nos. 33 to 43 Market Street HARTFORD, CONN., Feb, 23, 1887.

Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says; "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

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DR. R. C. FLOWER'S MAGNETIC PLASTER.

For Liver, Stomach, Lung and Kidney Difficulties*this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

The beneficial effect of this plaster is so apparent that it has only to be tried to be appreciated. Thousands who have used it testify to its wonderful remedial power. There has never been a plaster that for positive virtue can be compared with this, either for the immediate relief it affords or the curative effects that follow its use.

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